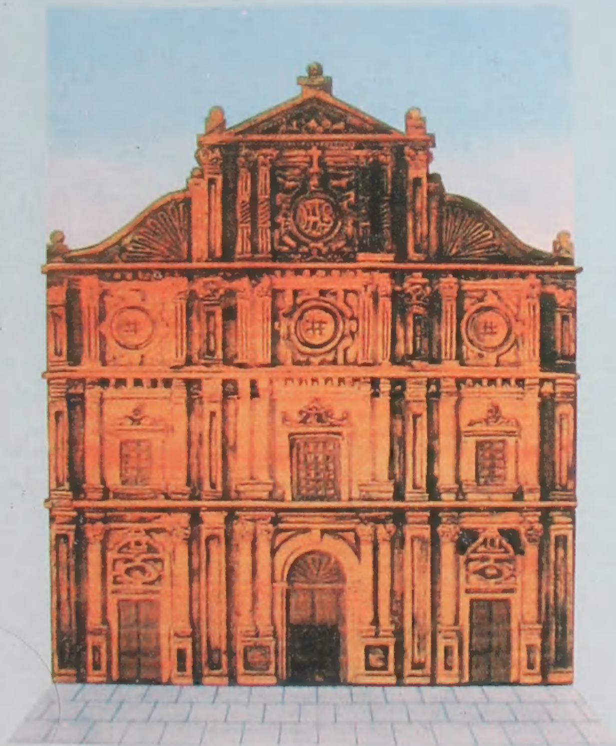
AVOICHIM MANNKAM - MOTIAM

GOA - A MOTHER'S LEGACY



Borea Jezuchi Bazilika

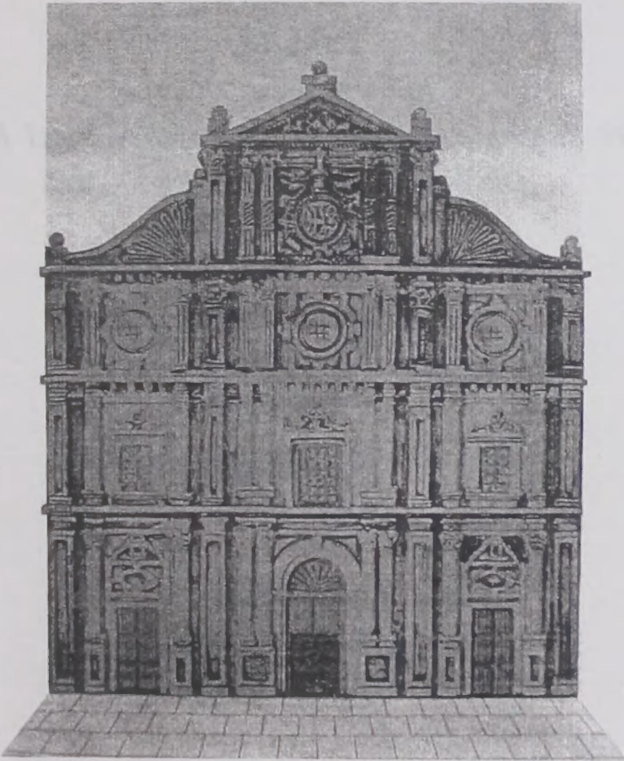
Juliet Abreu e D'Costa



Xmt. Claudina Josephina Heredia e Abreu
Mhoji mai

AVOICHIM MANNKAM-MOTIAM

(GOA - A MOTHER'S LEGACY)



Borea Jezuchi Bazilika

Borovpi: Juliet Abreu e D'Costa

AVOICHIM
MANNKAM-MOTIAM
(GOA - A MOTHER'S LEGACY)

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Rs. 100/-

This book
is
dedicated
to my husband
Bonny

MANDAVOLL

PROSTAVNA

AVOICHIM MANNKAM-MOTIAM *(GOA - A MOTHER'S LEGACY)* hea nanvan Konknnichea itihasant anik eka mhotvachea pustokachi bhor poddta hi ek sogott Goenkarank khoxalkaiechi khobor.

Amchim khubxim Goenkar bhav-bhoinnam nokrechea ani her sabar karannank lagun Goeam bhair her rajeamnim vo dusrea desamnim vosti korun asat. Apunn jea porkea zageancher asat, thoinchea somaza vangdda jieupa khatir dubav viret tim tea zageache chalim-ritim pormonnem jietat. Ani oxe ritin jietana, him amchim khubxim Goenkar bhav-bhoinnam tea porkea zageancher apli mullavi, Goenchi sonskrutai visortat. Konknni aple maim-bhaxecher tancho visor poddta. Apunn mullant Goenkaram hem sot visrun, sogle nodrentlean tancho Goenkarponnacher visor poddta. Punn hea Goenkaram ani Mumboi ravtole Goenkar bai **Juliet Abreu e D'Costa,** hiche modem khub ontor asa. Vegllea-vegllea sonskrutaiancho, dhormancho, chalim-ritincho ani lokancho aspav aslolea itlea vhoddlea Mumboi xarant, bai Juliet, zolmantuch thavn, mhollear fattlim 68 vorsam, aplem mullavem Goenkarponn aiz legit samballit jieta. Tiche sorbhonvtim sabar sonskrutaianche ani dhormanche monis xezar-samareak astana-i tinnem apli Goenchi sonskrutai aiz meren rakhlea. Aplea disa-dispott'tea jivitant, dusrea-dusrea bhasanchea lokam thaim sombond ailolo astana-i tinnem aiz meren apli avoi-bhas vhodde zotnaien ani mogan samballun dovorlea. Goenchi hi vortea molachi porompora, sonskrutai ani bhas rakhun dovorpachem niz Goenkarachem mon tika, **Claudina Josephina Heredia e Abreu** he tiche avoi koddchean favo zalam. Tiche avoin tika



zolmantuch thavn jeo girest ani moladik Konknnicheo opareo sangleo tachem foll mhollearuch hem pustok. Aple avoichea tonddantlean heo opareo aikun tancho Juliet baiechea monacher probhav zalo. Heoch aple avoin sangloleo opareo bai Juliet **AVOICHIM MANNKAM-MOTIAM** pustokachea rupan uzvaddaita.

AVOICHIM MANNKAM-MOTIAM pustokant Konknnintleo opareo ani mhonn'nneo aspavlelo asat. Heam oparim-mhonn'nneantlean Goenchi mullavi sonskrutai, porompora ani lok-ved ugto zaun, tantuntlean amkam niz Goenchem ani Goenkaranchem utranchea rupan chitr dista. Tantuntlean Goenchi osmitai ugddapi zata.

Aichea nettan bodoltea sonvsarant, amchi, Goenkaranchi veglleavegllea rupantlean ugti zateli sonskrutai tigoun ani samballun dovorpachi nibel goroz asa. Bhas hi sonskrutaiechi khunna oxem mhonntat. Hich sonskrutaiechi khunna oparim-mhonn'nneanchea rupan uzvadda haddun, bai Juliet aplem niz Goenkarponn ugtem korta. Ani bhov thoddo lok kortolo oslo porompora, sonskrutai ani bhas samballpacho vavr tinnem kela dekun, ami tika xabaski ditanv. Ani tichea hea vavrachi sfurth ghevn, tichech porim, Goeant ani Goeam bhair ravtolea Goenkaramnim apli sonskrutai ani osmitai samballunk nettache proitn korche, hech amche anvdde.

Pri. Peter Raposo
Pilar - Goa



SURVATECHIM UTRAM

Amchi mai, sorgest ***Claudina Josephina Heredia e Abreu,*** *bhouch mogall monis asli. Tinnem xikop korunk zai aslolea disamnim tika xikpacho soeg mellonk na. Torui astana ti ek vegllech tankichi ani budhvont monis asli.*

Amchea bhurgeponnar amcho pai ho sonvsar soddun vetoch, amche main amche khatir teag kele, amkam khuxi titlem xikop dilem ani hem soglem korta-korta kalljidarponnan tinnem aplo dhondo choloun apleachi tank kitem ti dakhoili. Tinnem amchea soireank, xezareank ani ixttank, aplea thaim ghoddta titlo-i adar dilo, punn te vixim ti sodanch mhonntali – 'omtea kollxear udok.' Mhoje nodrentlean, tinnem aplea jivitant sumara bhaile tras kaddleat, punn hea oddchonneanchea trasank tinnem sodanch hanstea tonddan ani borea monan fuddo korun tancher zoit zoddlem. Aiz, ***AVOICHIM MANNKAM-MOTIAM*** *hem mhojem pustok hanv tichea manak ani mogall ugddasak bhettoitam.*

Him AVOICHIM MANNKAM-MOTIAM chok-mokche khatir, Profesor Jose Salvador Fernandes -an tim bhaxeche nodrentlean ghansun nivllailim tea khatir, hanv tache kallzant thavn upkar atthoitam. Toxench, ***Vavraddeancho Ixtt*** *satolleacho Sompadpi Pri. Peter Raposo hannem, hem pustok vevosthit ritin chhapun ienvche khatir, vellant vell kaddun, thokos ghetlolea khatir, tache-i upkar hanv kallzant gantthik marun dovortam.*

- Juliet Abreu e D'Costa.



Akh'kheaika *(Anecdotes)*

1. Vorsachea vorsa, ami Goeam mudansak ailim mhonntoch, mhoji Mai, mhojea paicho zonn haddunk vetali. Mhonntoch, tachem nanv sarkem, manddavollin sangunk zai aslem. Kiteak taka 7 nanvam aslim. Pedro, Jose, Luis, Anthony, Xavier, adi. Him nanvam ti kedna-i artim-portim sangtali ani tedna Escrivao ragar zatalo ! Dekunuch, amche Main amkam tegaim bhurgeank ek-ekuch nanv ghatlem!

2. Eka ganvant ek Padr Vigar aslo. Teach ganvant tachi uni ravtali. Eka vorsa, tea ganvant, sogleancheach varvean, mirsanganchi bhorpur pik zali. Padr Vigarache uniechea-i niroleank bhorpur mirsango zaleo. Hi itli pik polleun, Padr Vigar khol ievzonnent poddlo – 'hea ganvcho lok faleam heo mirsango vikunk gelear, mhoje uniek tichea mirsangam khatir preos *(price)* melltolo mhonn kosli khatri asa ?' Dekun, aple uniechea faidea khatir, Padr Vigaran ek ievzonn sodhun kaddli. Fuddlea Aitara, tannem aplea sermanvant sanglem: 'Hea vorsa, ek chodd vaitt pidda ailea. Hi pidda mirsangam vorvim posrot veta. Dekun, "Mis zatoch tumi soglim ghora vochat, ani tumcheo mirsango hanga uddoun, paimam tolla mostiat" oxem sanglem. Misa uprant lok ghora gelo. Aple pikecheo mirsango igorjexim haddleo; ani Padr Vigaran sangloleo toxeo aplea paimam tolla mostileo. Hem



polleun Padr Vigar khoxalkaien, vegim-vegim aple uniek bhettonk tichea ghora gelo. 'Atam tujea mirsangank khatren boro preos melltolo' Padr Vigaran hansot-hansot uniek sanglem. Zalear unien taka kitem sangchem ? 'Tunvem sermanvant sanglolem toxem, hanvem-i mhojeo mirsango igorjexim vhorun, paimam tolla mostileo.' Tichi hi zap aikun Padr Vigarak rag ailo ani teach ragan tannem aple uniek sanglem - " Padr Vigar sermanv sangta to uniek nhoi, punn lokak."

3. Rosarinha ani Antonio hanchea kazarak 15 vorsam zalelim. Antonio tarvar mestachi nokri kortalo. Mhonntoch tachi zodd bori asli. Rosarinha ani bhurgim Assagao ravtalim. Tanchea kazarachea 15 vorsanchea kallant, Rosarinha ani Antonio hankam 5 bhurgim zolmolim. Punn soglinch zann cheddvam. Panchui zann cheddvam zolmolim dekun, tim atam eka putak axetalim. Mhonntoch, Rosarinha sove pavtt gurvar zali tedna, cheddoch zolmolear puro mhonn magun tannim ters, ladainheo, novenam ani angovnneo keleo. Ani teach borobor ek nichev kelo - 'Hem jem bhurgem zolmota tem nimannem. Anik bhurgim nakat. Dekun jem bhurgem amger zolmota to cheddoch zalear puro.' Punn sove-i pavtti cheddunch zolmolem. Anik kainch upai naslolean, Rosarinhan ani Antonio hannim dogaimnim ek ievzonn ankli – 'hi amchi dhuv vorsachi zatoch, cheddeacho ek mennacho



khasgi bhag *(private part)* toiar korun taka lavpacho.' Aple dhuvek jivitachem ek voros bhortoch, tannim apnnem ievjilolem toxench kelem. Vaddun vhodd zatoch, mennacho toiear kelolo cheddeacho khasgi bhag apleak laila oxem te dhuvek kollon ailem. Mhonntoch, jitle-i pavtti tem aplea avoi-bapai thaim hem vo tem zai mhonn magtalem ani mellonaslem, title-i pavtti tem teman 'koddoitam, koddoitam' oxem mhonnit aplea avoi-bapaik bhivoitalem.

4. Chodd'ddnneche tarir aslolea tareachem nanv Inas. Tachea putachem nanv Alex. Alex avoi-bapaicho ekloch ek bhurgo. Mhonntoch, ghorant avoi-bapaiche taka chodd ladd zalele. To xikpakui sodhinaslo ani koslo vavrui korunk ang martalo. Inas tachea bapain kedna-i taka tarik volo marunk apoilear to mhonntalo - "Pai, hanv bhurgo muga." Punn jeunk apoilear, "Pai, hanv zanntto muga" oxem mhonntalo.

5. Goeant, nigtinch kazar zalolea hokol-nhovreak jevnnak kivam porkundak vhorpachi chal asa. Chodd korun sasumai ani soirim-dairim hi chal palltat. Mhonntoch, Joanitan, nigtich kazar zalole aple dhuvek Teresinhak ani Pedro Joao aplea zanveak, kazarachea 8 disamnim ghora jevnnak apoilim. Jevnnak tinnem bore-bore ani ruchiche prat toiear kele. Tea



xivai, jevnna uprant tondd godd korche khatir on'n toiear kelem. Hem on'n Goeant sogleanchech avddichem. Punn zo konn poilech pavtt tem chakta, taka tem sadem goddxem koxem distelem. Joanitacho zanvoim Pedro Joao-an, aplea jivitant kednach on'n chakonk naslem. Sasumain toiear kelole ruchichem assad, sorpotel, san'nam, pulav tannem khalem. Xevottak, taka on'n dilem. Punn jevun-khaun pott tann zalolean tannem tem on'n khaunk na. Tea bhair, 'hem anik koslem khann mhonn konn zanna' oxem tachea monak dislem. Ratchem jevonn zatoch, soglim nhidun poddlim. Kaim vellan zanvoim Pedro Joao-an mezar ek pir asloli polleli. Te pirint il'lem on'n poddlelem aslem. Tantunt Pedro Joao-an bott buddoun chaklem, ani taka tem ekdomuch borem laglem. Dekun to kuznant gelo. Punn tea novea ghorant kuleram, pireo vo kanxe khuim dovortat ti taka kainch khobor nasli. Mhonnon tannem on'nachea buddkuleant tondd ghatlem. Bhitor ravon Joanitan aidonancho avaz aikolo. Xezareachem mazor kuznant ailoleacho tinnem sumar marlo.Ti vegim-vegim utthli ani danddo gheun aili. Bizli pettounk na. Mazor lep-lep korta tea avazacho sumar ghetlo, ani tech vatten tinnem nettan aplea hatantlo danddo mazracher marlo. Buddkulo futtlo ani buddkuleacho kantt Pedro Joao-ache gomttek xirkolo.



6. *Sangnnim ek ani thounnim ek, mhatarechea ghorak na mallo!* Goeam choddxea ghoramnim, ekuch mhataro vo mhatari asta ani timvui zalear ekusurim. Dekunuch, apleak zagounche khatir tim apleach sunneam-mazaram thaim uloitat. Tim hea mon'zatim thaim oxe ritin uloitat, ki konnui bhailo vo porki hem tanchem uloup aikolear hea ghorant khubso lok asa oxem mhonntolo. Ani mhonnunuch, chor ba asat tankam, tea ghorant bhitor sorun chori korunk kalliz zaunchem na. Mhatari Assusanv, oxi sodanch aplea mazra thaim vhoddlean uloun, aplea ghorachea mallear kosleo-kosleo vostu asat ti sangtali ani he porim apleach ghorant apunnuch zag kortali. Ticheo heo gozaleo ticho xezarnicho put sodanch aikotalo. Ho xezarnicho put bekar louddi ason koslench kam' korunk sodhinaslo. Ek dis, apnnem he mhatarechea ghorant vochun konn asa to polleunk tachea monant ailem. Dekun eke modian rati vellar, to te mhatarechea ghoracher choddlo. Bhitor kosli girestkai asa ti polleum-ia mhonnun nolle kaddle. Ani dusrech ghoddiek te nolle kaddlelea zageantlean to ddou korun mhatarechea ghorant zomnir poddlo. Mhatarechea ghorak malloch naslo! Tedna tea louddean mhonntlem - *'Sangnnim ek ani thounnim ek, mhatarechea ghorak na mallo!'*



7. *P&O* komponiche *Strathnaver* agbotticher Bostiao 10 mhoineanchi viaj marun ganv-ghora Goeam ievpacho aslo. Fattleach vorsa kazar zalolo mhonntoch, Goeam vochun, aple baile ani maim vangdda borem mudans korun, 2-3 mhoineam uprant porot bottir vochpachi tachi ievzonn asli. Avoi-bapaicho ekloch put zalolean, ghov somploli tachi avoi, dolleant tel ghalun aplea putachi vatt polletali. Bostiao Goeam ailo. Punn tachi avoi taka ani Anna tache bailek kednach eksurim soddinasli. Tim vochot thoimsor tanche vangdda apunn vetali. Dekun Bostiao boroch pikar aslo. Tea bhair, atam tache suttianche dis sompot ieun, porot tarvar vochpache dis lagim pavot ailele. Xekim Bostiao-acho tarvar vochpacho dis lagim pavlo. Tarvar choddtolo zalear tannem Mumboi vochpachi goroz asli. Aple bailek ghevn Mumboi vochpachi tachi ievzonn asli. Punn tache avoin Anna aple suniek sanglem - "Tum ghorach rav. Hanv taka pavoun ietam." Ghorantlo bhair sorun Mumboiche bosixim pavta-pavta, Bostiao-ak ek *idea* suchli. 'Mai, matxe hangach rav am. Hanv Mumboichea amchea ghorachi chavich haddunk visorlom. Rokddoch gheun ietam.' Tannem aple avoik sanglem ani sottasott ghora gelo. 9 mhoineam uprant, Anna tache bailek put zolmola mhonn sangun tarvar taka telegram ailo !



8. Eka xarant ek raza aslo. Tache kan borech vhoddle asle. Dekun, aple kan, artun-portun Raza te chepea ponda lipoitalo. Razache kens katrunk ani khadd kaddunk, tacho ek khas mhalo *(barber)* ietalo. Razache kan borech vhoddle asat te tannem pollelele. Punn ho ghutt konnakuch sangona zaunk, Razan taka soput ghatlolo. Zor tannem ho ghutt konnakui sanglo mhonn apleak gomot zalear, Razan mhaleak jivexim marpachi dhomki dili. Ailelech khepe Razache, hotiachea kana itle vhoddle kan polleun, mhaleak aplech bhitor pikasanv ani fugasanv zatalem. Oxem korun mhoine ani voros sortoch, aplea kallzantlo ho ghutt konnakui sangon aplem kalliz lhou korpachi ievzonn tachea monant khorzotali. Razache polasintlean ghora portotana, mhalo sodanch vatter ek vhoddlem voddachem zhadd polletalo. Vatt cholun ailolean kansar zata dekhun, to tea vodda ponda ubo ravon matso visov ghetalo. Tea voddachea zhaddak ek burak aslo. Aplea kallzantlo Razacho ghutt apnnem tea burkant ucharcho oxem taka khub pavtti distalem. Dekun tannem ek dis to ghutt voddachea tea burkant oxea utramnim ucharlo - "Razache kan supa iede, Razache kan supa iede!" Tea uprant to ghora gelo. Ailolea disa to barber oxem voddachea burkant ucharun ghora portotalo. Ek dis to barber melo. Punn aiz meren zo monis tea vodda vattechean pasar zata, taka "razache kan supa iede, razache kan supa iede" oxim utram aikonk ietat.



9. ***10 polle ani 20 chollcholle*:** Joaquinan aplea zanviank, Antonio Paula haka Divar aplea ghora jevnnak apoilol. Antonio Paula ek mhoino suttieo ghevn Goeam ailol. Aplea zanveam khatir sasumain zaitech prat kelele – xakuti, temprado, sorpotel, pulav ani polle. Antonio Paulan khub temp polle khaunk nasle. Mhonntoch, aiz jevnnak polle astele ani apunn te gostan khatolo mhonn zanvoim axeun aslo. Sasumain aplea zanviank poili serveiz dili ani apunn polle korunk kuznant geli. Polle gorom'-gorom' khatat title bore lagtat. Serveiz pietana, apli sasumain polle bazta to avaz zanvianchea kanar sadoulo. Ek-ek polleachea avazavelean, sasumain 20 polle bazleat, oso tannem sumar kaddlo. Jevonn mezar kaddtoch, Antonio Paulan sottasott 10 polle khale. Apnnem 10 polle khale ani urlele 10 apnnem khainastana dusreank dovorleat mhonn tannem chintlem. Punn to lojek poddlo. Sasumain fokot 10 polle bazlele. Bhaztana he polle portunche poddtat. Te portitana "Choum" korun avaz ieta. Zanvian tosle 20 avaz mezlele. Mhonntoch, 10 polle ani 20 chollcholle.

10. *Dita tea mapan gheta, don hatamnim tallieo pett'tat, eka hatan nhoi.* Caetano zaitea tempachi viaj marun ailo. Aplea amigank bhettonk 2-4 dis to Mumbointlea kuddant ravlo. Uprant Goeam vechi tikett 'book' keli. Caetanachim bail-bhurgim ani sasumai Goeam aslim. To Goeam gelo.



Goeant ani akh'khea Bharotant, zanvoim mhonnche ek respetacho monis ani taka bore bhaxen tratar korcho poddta, tacho boro kuidad gheuncho poddta, oxi ek rit asa. Taka tor jevnnak apoilo zalear, jevnnachea mezar 2-4 tori prat asunk zai. Punn Caetanachi sasumai borich allxi asli. Caetan jevnnak boslo tedna, aple sasumain fokot xit-koddi randlea hem tannem pollelem. Hem polleun taka tiddok aili. Oxea vellar, sasumain taka sanglem. 'Zanvoimbab, hanv tuje khatir san'nam kortelim aslim, punn timvui bi heach tandllanchim; tuje khatir pulav kortelim aslim, punn tovui heach tandllancho; tuje khatir patolleo kortelim aslim, punn tevui bi heach tanddlancheo; tuka khir kortelim aslim, punn tivui bi heach tandllanchi. Dekun hanvem fokot xit kelam.'' Caetanak boroch rag ailo. Punn kitem kortolo aslo? Ogich jevlo ani ghora portolo. Fuddle pavtt aple sasumaik tannem budh xikovpachem ievjilem. Fuddlea vorsa Caetano anik ek viaj marun Goeam portolo. Sodanche chali pormonnem, sasumain taka porot jevnnak apoilo. Sasumaiger jevnnak vetana Caetanan vhoddlo sak vhelo. Tea sakak polleun, aplea zanvian Evropak thavn apleak zaiteoch vostu haddleat mhonn ti khoxalkaien ievzunk lagli. Jevonn zatoch Caetanan to sak tichea hatant dilo ani tika sanglem - "Sasumai, hanv tuka kapdd haddtolom aslom, punn temuvi bi heach kapsachem; tuka boro lens haddtolom aslom, punn tovui heach kapsacho; tuka boroso skarf haddtolom aslom, punn



tovui bi heach kapsacho. Dekun hanvem tuka sakbhor kapusuch haddla." Tannem sasumaik sarki budh xikoili.

11. Miguel Antonio ani Catharinak 3 sundor dhuvo asleo. Randpak, xinvpak ani ghorantlea her vavrak tim borinch uxear aslm. Tim tegaim kazarache idadir pavlelim. Dekun, tankam borexe nhovre sodhunk avoi-bapaicho husko aslo. Punn hea tegui dhuvank ek defet aslo. Tim fonim, mhonnche tim nakiam uloitalim. Suttieo ghevun mudans korunk, Salvador Dubai thavn Goeam ailo, ani kazar zaunk ek borixi vokol sodhunk laglo. Uskoi ganvant ek nhovro asa ani to aplea khatir hokol sodhta hi khobor konnem tori Miguel Antonichea kanar ghatli. Miguel Antonin ani Catharinan, Salvadorachem ghor sodhun kaddlem. Uprant, fuddlea Aitara taka aplea ghora jevnnak apoilo. Tegantle eke tori dhuvek soirik zateli, oso tancho hetu aslo. Salvador ietolo dekun tannim ghorachi borich safai keli, ghor nettoilem. Boreantlem borem jevonn randlem. Punn nhovro ghorant ievche adim mai-pain tegam-i dhuvank sanglem - "To tumkam kitem-i vicharit zalear, tumi kainch uloum nakat. Fokot hansat ani soboun vhorat. Toxem kelear, heo hoklo bore moriadicheo, lojetat, cheddeam thaim uloupachi hankam sonvoim na' oxem to chint'tolo.' Salvador ailo. Dhuvanchea avoi-bapai thaim uloilo. Uprant to gostan jevlo.



Ghorantleo tegui dhuvo taka sundor ani ritin vaddoileleo koxeo disleo. To khoxal zalo. Punn oxea vellar tachea monant anik ek proxn ailo – 'hanv hanger akh'kho ades asa. Punn him cheddvam ogich asat. Ekui utor ulounk nant. Him monim kai?' Dekun jevnna uprant, Salvador-an mhonnttlem - 'Sorpotel borem zalam, konnem kelam kai?' Vhoddli dhuv apli huxearkai dakhounk sodhi. Mhonntoch tannem zap dili- "anyem keyam, anyem keyam." "Am ham"nhovrean mhonntlem ani taka ekleacho defet gomlo. Nhovro aple vhoddle bhoinnik bhulot mhonn dusri bhoinn bhieli. Dekun tinnem mhonntlem – "Maen sangyeyem mu go tukam uloum nakam mhonn ?" 'Saiba bhogos' nhovro udgarlo. Hemvui cheddum toslench! Apleo dogui bhoinneo uloileo mhonn atam aplea avoik-bapaik rag ietolo hem ievzun, tisre bhoinnik tiddok aili. Dekun tannem mhonntlem – 'Poi, anv maink sangteyim, anv maink sangteyim.' Bhitorlea kuddant thavn hem soglem aikolelea Miguel Antonio ani Catharinak xello gham' suttlo. Salvador 'Dev borem korum' mhonnit dhanv-dhanvlo.

12. *Jiv aslear bhik magun khain!* Amchea Goeant nove hoklel kanknnancho chuddo ghalpachi rit asa. Him kanknnam sodanch korad, chodd korun tambddim ani panchvea *(green)* rongachim astat. Him kanknnam soipak vo ghalpak



ek 'Var' ieta. Adlea tempar to ganvam-ganvamnim cholun nhoi zalear, saikol ghevn bhonvtalo. Mhonntoch, kazarachea nimitan kanknnam ghalpak zai zalear taka adinch sangun dovorchem poddtalem, na tor tachi vatt polleunchi poddtali. Moddgonvchea Shankar xettichea putachem logn zalelem. Dekun kanknnam ghalpa dusrea disa tannim var-ak apoilolo. Adlea kallar kumanv ghora bhair astale. Hokol novea ghorant novich kazari zalolean, kumanv khoim asa kai mhonn vicharunk ti lozli. Dekun sokallchean ti kumanvant vochunk nasli. Var ailo ani tannem hoklek kanknnam soipak suru kelem. Teach vellar hoklek ek tirsuvad fusko ailo ani tika loz zali. Var-achem mon dusre vatten oddunk hoklen var-ak vicharlem - "Vara, tuka kitle bhav asat ga?" Tedna varan tika sanglem – "Mhaka 6 bhav asat, ani hea padantlo vattoulom zalear, hanv satvo!"

13. Amchea Goeant zaiteach ghorabeank add-navam vo *nick-names* astat. Tisvaddent chodd korun him add nanvam aikunk ietat. Dekun, Bhanxireguer, Pauteaguer, Tambddea – guer, adi. Mhojea xapaik add-nanv aslem 'Patolleo. Tache fattlem hanv karann nokllom. Goddie taka patolleancho chodd gost aslo zait. Mhojea vhoddlea mamachem add-nanv 'Tipro' aslem. Taka, nustem porsunk *(dhorunk)* vochpachi vo kantalli ghalun nustem dhorpachi borich umed asli. Hi nustea dhorpachi kola *(art)* taka bhes-bori zomtali.



Dekunuch taka zaitench nustem sampoddtalem. Punn taka "nodrechi vo dixttichi" chodd bhirant distali. Nustem pagunk vetalo tedna taka vatter konnuch mell'lolo naka aslo. To lipun-lipun vetalo. Porot ietana-i taka konnui vatter mellot ani 'nustem kitem haddlam' oxem vicharit zalear 'iedo-so tipro haddla' oxi to zap ditalo. Apnnem khub nustem haddlam hem tor vattevelea lokak gomot zalear, apleak tanchi dixtt vo nodor zait mhonn to bhietalo. Dekun taka 'tipro' hem add-nanv. Saloi ek ghorabo asa. Tankam add nanvan Bhanxireager oxem mhonntat. Hem add nanv konnem ghatlam ani tem koxem kaddun uddounchem tem teach ghorabeantlo Pedro ievjitalo. Vaddeantlea soglea amigank ani bhurgeank bar'rar vhorun borench kop ghalop ani uprant tem nanv kaddun uddovop - hi taka ievzonn suchli. Pedron sogleank bar'rant vhorun borech pivoile. Te *tight* zaum porian. Uprant te sogle ghora gele. Aple ghov ani bhurge itle pieun ailele polleun bailamnim ani pieun lal zaun ailolea bhurgeanchea avoiamnim tankam vicharlem - 'tumkam itlem kopachem konnem dilem?' Ani tannim sottasott zap dili – 'Bhanxirea Pedron.' He bhaxen Bhanxirem add nanv anikui posorlem.



14. Assnora ek vhoddlo bhattkar aslo. Tachea putachem kazar aslem. Kazarak ieunk bhattkaran aplea soirea-daireank, xezareank, munddkarank ani her bhattkarank amontronn dilem. Him soglim ietana apleak boreo-boreo sagvadeo haddtolim mhonn to axen aslo. Zonn eklean ap-aple kuveti pormonnem sagvadeo haddleo. Tachea munddkaramnim, ap-aplea xetant piklolea vostuncheo sagvadeo haddleo. Eklean supareo haddleo, dusrean addsoram haddlim. Tisrean onsam haddlim. Bhattkarachea putachem kazar bore bhaxen ani khoxalkien zalem. Uprant aplea munddkaramnim haddloleo sagvadeo ustun polleleo ani taka boroch rag choddlo. Tannem aplea eka sirvidorak apoilo ani eka munddkarak sokla nhidaunk lailo. Ek hatoddi haddun, heo sogleo supareo tea munddkarachea bonkant ghalunk, bhattkaran sirvidorak hukum ghatlo. Hem aikun sirvidor ani munddkar thottakle! Hem polleun urlele munddkar pottbhor hansle. 'Tumi hanstat kitem? Mhaka tori supareo sonsunk poddleat. Tumchea bonkant addsoram, onsam ghaltoch tumkam kitlem sosunk poddtelem tem matxe chintat.'

15. Tea ghorantli sasumai ani sun sodanch hansun-khellun, moi-mogan ani somjikaien aple dis sartalim. Hem polleun tanche xezarnik, tanchi nirddukai zali. He xezarnikui ek sun asli. Punn tika ani tiche suniek poddo naslem. Ailelea disa



zhuzam–kestanvam zatalim. Apli xezarn ani tichi sun maiemogan jietat tem polleunk nozo zaun, ti tanche modem duspott korpachi ievzonn ievjita. Ek dis aple te xezarniger veta ani tiche suniechea kanant lhuan sangta - "polle bai, bhat kanddlear tandull zatat." Oxem sangon ti aplea ghora geli. Ti vetoch, sasumain aple suniek vicharlem - 'Ana Maria tujea kanant kitem sangon gelea?' Sunien zap dili – 'Kainch nhoi mai. Ti sangta bhat kanddlear tandull zatat.' Punn apli sun sot kitem tem lipoun apleak fott sangta oxem sasumaik dislem. 'Bhat kanddlear tandull zatat mhonn soglinch zannant. Tor hem kanant sangunk hantunt koslo segred asa?' Sasumai suniek dubhavunk lagli. Apli sun apleak fott sangta oxem ievzunk lagli. Suniecher aslolo ticho visvas moddlo. Dogaim zhogddunk laglim.

16. Sasumaichea ghorant zanvoim mhonnche ek vorto monis. Deva sarko. Dekun, Jerome poilech pavt sasumaiger veche polim, tache avoin taka oxea utramnim xiddkailolo – "Puta, tum sasumaiger gelo mhonntoch voir bos. *(Jerome ghora bankinacher bostalo).* Zata titlim zodd-zodd utram uloi, ani bore mannsugen rav." Jerome sasumaiger vetoch sasumain mhonntlem – "Zanvoim-bab, io bos." Jerome-an sorbhonvtim nodor marli ani voir malliar vochun boslo. Hem polleun sasumai sarkich bhieli. Tinnem dhir dhorun



mhonntlem 'Zanvoim-bab, sokol ie.' Tedna Jerome uloilo – 'Wan, Paroi Mussou.' Tache avoin taka zodd–zodd utram ulounk sanglelem. Aplo zanvoim piso zala mhonn sasumai bhieli.

17. Moddvollachem moddem bhair kaddlea xivai, tache thaim kitli girestkai asa ti gomona. Dhuvpak vo fer marpa khatir moddvolla thaim ganvchea lokanche kopdde astat. Mhonntoch, tachea ghorant sodanch jin'sam torecho rop bhorlolo asta. To susegad, aplea angak lokacho rop ghalun bhonvta – uprant tem khomis vo kolsanv zaum. Goroz poddlear sutt porian ghalun bhonvta. Dekun, to melea uprant tache thaim kitli guirestkai asa ti gomta. Kiteak dusreache kopdde ghalun moddem vhoronk zaina.

18. Sasumain zanvoim babak ani dhuvek jevnnak apoilelim. Tancho boro poramos korunk sasumain jevnnache sabar prat randlole. Punn zanvoim babak ghora ek kherit sonvoim asli. Ghorant kitle-i prat randlear tantuntlo khuincho-i ek khavop. Xit-koddi zalear xit- koddich jevop. Bhakri zalear bhakrich khavop. Verdur zalear verduruch khavop. Sasumain sopa grossa, cafrial, lagostas, fritas, san'nam ani arroz refugado toiear kelolo. Zanvoim pottbhor jevlo. Punn jedna



arroz refugado mezar haddlo tedna, jevnnak itle prat aslole te polleun to itlo khoxal zalo, ki tech khoxalkaien utthun arroz refugadak zhompoi marun, sogleam hujer 'xitui asa tor!' oxem mhonntlem.

19. Ponnjeche Igorjent Immakulad Konseisanv Saibinnichem fest aslem. Peregrine-an aplea zanvoim-ak festak amontronn dilelem. Punn taka gorjechench kam' poddlem, ani zanvoim festak pavunk na. Peregrine, festachea vhoddlea misak geli. Padr Vigar lambche- lamb sermanv sangot ravlo. Peregrine-ak itlo vaz ailo, ki tachean anik thoimsor ravonk zaina zalem. Tedna Peregrine utthun ubi ravli ani uloili – "Padr Vigar, Padr Vigar, dovor tujem gongurnam. Mhozo zanvoim festak ieunk na ani hem mhaka fest koxem disona."

20. Antonio Joao bhattkarager ek khampri aslo. Joaquim nanvacho. Ek dis to boroch duent zalo ani taka kombiechea pilacho kald pievpachi ruch aili. Tannem Mariaquinha aple bailek sanglem – 'Mhaka pilancho kald korun di.' Dor disa aple baile thaim pilancho kald korun di mhonn upkar magtalo. Punn tachi bail he tache sangnnek aplea kanar kens kaddun asli. Tachem ti kitench aikunk raji nasli. 8 disam uprant Joaquim boroch perig zalo ani mornnache tonnir pavlo. Edna tachi bail dhanvun-dhanvun bazarant geli



kombiechem ek pil haddlem. Tacho kald kelo ani Joaquim-ik dilo. Punn atam mhonnosor Joaquim thaim to kald pieunk zaina zalem. Taka rag ailo ani tea ragachea bharan tannem mhonntlem - 'atam bonkant ghal tem pil.'

21. Jose Francis jivitachea tornatteponnant bhitor sortalo. Tache avoin taka rit-rovixen vaddoilolo. Soireanger vo xezareanger legit gelo ani tannim kitem-i pieunk vo khavpak haddun dilem zalear, survatek don pavtt tori 'naka, naka' oxem mhonnchem, ani forsuch kelear uprant pieunchem vo khaunchem mhonn sanglelem. Ek dis Jose Francis aplea tia Teresinhak bhett diunk tichea ghora gelo. Teresinha tian bebink ani perad haddlem ani taka diit khaunk sanglem. Bebink ani perad him donui khannam Jose Francis-ache avddichim. Dekun apnnem poile pavtt naka mhollear, dusre pavtt tia apleak 'kha-kha' mhonninastana ravot mhonn to bhielo. Dekun tian taka 'kha-kha' mhonntlem tedna tannem 'naka, naka, zai" oxem mhonntlem.

22. Pirjentin festak bhailo pregador haddlo zalear, festacho valor matso vaddta. Ani tea pregadoran aplea sermanvant dor-chear Latim utram uchartoch, sermanv boro zalo oso lokak dista. Uprant tim Latim utram lokak somzum vo naka



somzum. Eka vorsa Chodd'nnam, Jezuchea festak bhailo pregador toiear kelolo to ieunkuch na. Mhonntoch, hi matxe lojek mharog poddpachi poristhiti zaleli. Hi poristhiti koxi hatallchi te vixim Padr Vigarache, festachea pirjentiche ani sankistanvache tokler bhar poddlolo. Xevottak, sankistanvak ek budh suchli. Tannem lob ghatlo ani to pulpitrar choddlo. Ani oxem sanglem 'mhozo sermanv bhou thoddea lokank somzotolo. Jim konn patki asat tankam to somzopacho na. Konn bhagevont asat tankanch somzotolo.' Uprant, apunn zannam aslolim thoddim Latim utram tannem ucharlim ani thoddim tonddak ieta toxim ghoddunui uloilo. Lokak tachem aikonk ietalem, punn to kitem uloitalo tem somzonaslem. Torui soglim ogich aslim. Kiteak, 'ami patki mhonn tacho sermanv amkam somzona' oxim tim somzotalim. Igorjent fattlea bankar ek mhatari ostori asli. Ti tednach nhidentli zagi zalolean, tika vhoddlean zamboi aili. Lokamnim ti aikoli ani soglim tikach polleunk laglim. Tika loz disli. Tedna tinnem vhoddlean mhonntlem – "Pregadoran aiz kitlo boro sermanv sanglo". Soglo lok thottaklo! 'Amche modem hi eklich bhagevont' oxem tea lokak dislem. Soglo lok dhanvun-dhanvun tichexim gelo ani tichea fuddeant dimbi ghatli, ticho umanv ghetlo ani tichea kapddache kuddke katrun vhorunk laglo. Hem soglem kitem ghoddta tem te mhatarek somzolench na, ti borich ghaborli !



23. Joaquim Xavier, aple dhuvek soirik haddunk Chodd'nnam thavn Divadde vetalo. Dongor choddtana, te vatter taka ek kolo bhettlo. Kolean vicharlem – "Joaquim Xavier, khuim veta?" Joaquim Xavier apleach chintnachea sonvsarant aslo. Koleache zagen okosmat sintidant ievn tannem sanglem - "hanv mhojea Clothildak soirik haddunk vetam." Tedna, kolean taka fuddem vicharlem – "hanv ieum tuje borobor?" Joaquim Xavier boroch nervoz aslo, ani konnacho tori taka sangat zai aslo. Kolean apleak sangat divpachi khuxi ugtaileli polleun, ani atam aplea dhir-adarak konn tori astolo mhonn ievzun to khoxal zalo. Joaquim Xavieran koleak sanglem – "chol, io tum." Dogui cholot-cholot, votant korpun, ghamache lott vharoit ani tar utrun soirikechea ghorant bhitor sorle. Uloup kortana, nhovreache avoin vicharlem. "Clothilda randpak zanna? " "Oi zanna." Joaquim Xavieran zap dili. 'Ekdom borem zanna" kolean bapaichem uloup anikui thirailem. Uprant nhovreache avoin anik ek proxn vicharlo– "Clothilda xiklam ?" Bapain 'oi' mhonn sanglem 'Oi. Tem chodd xiklam.' Kolo porot uloilo. Tea fuddem, tinnem anik ek proxn vicharlo – "tem xinvonk zanna? ' Joaquim Xavier-an sanglem 'Oi zanna!' Kolean mhonnttlem - 'Ekdom borem xinvta'. Xevottak, nhovreache main vicharlem - 'Clothilda gorem asa ani polleunk borem dista?' Bapain zabab dilo - 'Oi, tem gorem asa, ani polleunk borem dista. Tachea nakar dhaktuli chamkill asa.' Kolean



mhonntlem – 'vhoddli chamkill asa.' Koleache hispa bhaile huxearkaiek lagun soirik moddli.

24. Janerache poiler Chodd'nnam fest aslem. Tea vorsa Salu D'Souza festacho pirjent aslo. Vorsavolli pormonnem, festachea misa uprant adorosanv aslem. *O Salutaris hostia* hem gaion gavunk suru kelem. Hem soglem Pedro Fernandes fattlea bankar bosun aikotalo. Salu-chem nanv itle favtti ucharlelem aikon to ojeap zalo. Hea vorsa Salu festacho pirjent aslo mhonn Padr Vigar porot–porot tachem nanv gheta oxem Pedro Fernandes-an chintlem. Mhonntoch, fuddlea vorsa fest korunk Pedro apunn fuddem sorlo. Apunn festacho pirjent aslo dekun, festa disa Padr Vigar porot–porot aplem nanv uchartolo mhonn Pedro axeun aslo. Adorsanvanchea vellar Padr Vigaran *O Salutaris hostia* oxem mhonntlem. Porotui tinch utram aikon Pedroche toklek rag choddlo. Apnnem festak itlo despez korun apleak respet kiteak na tem vicharunk to ragan Padr Vigaraxim gelo.

25. Forsu duent aslo. Boroch zor ietalo ani bhairam zatalem. Perpetua, Forsuche bailen voizak haddunk dhaddlo. Voiz ailo, Forsuk topaslo. Sodanche porim gullieo dileo. Don bhasancheo, 2 korancheo (ronganche). Eke bhaxecheo



zorak, ani bhairam zata tem bond zaunk dusre torecheo. Don dis sorle, gulleio ghetleo. Torui Forsucho zorui unno zaina ani bhairam zatalem temvui bond zaina. Dekun, Perpetan anik ek pavtti voizak apoun haddlo. Voizan taka topaslo, ani he khepek mistur gullieo dileo. Perpetan ugddasan ghovak vella-vella okhdam dilim. Torui Forsuchi bholaiki sudhrona. Mhonntoch, anik ek dis tosoch sarun, fuddlea disa Perpetan voizak tisre pavtt apoun haddlo. Voiz ailo. Forsuche khattixim sokla chonneanchim solam poddlelim aslim tim voizan pollelim. Voizan sanglem – "Forsun chonne khaleat te taka mal poddleat. (Khorem mhollear te chonne Forsun nhoi, punn tachea lhan putan khalele. Punn voiza thaim uzot korum ieta? Ganvcho dotor mhollear, Deva von ekuch panvddo sokol.) Voizan vokhod bodol'lem. Punn rokddench dusrea disa voizak porot apoun haddcho poddlo; kiteak Forsuchi bholaiki borich bigoddleli. Forsuk kosli pidda zalea ani taka koslem vokhod diunchem hem voizak somzona zalem. Tea disa, voiz ieunche adinch, pois kazar korun dileli Forsuchi bhoinn aileli. Apnnak porot vegim vochunk zai mhonn ti ghoddianchi gaddi bhaddeak korun aileli. Tika tichea bhavaxim pavoitoch, ghoddiam-gaddiechea dhonian aplea ghoddeank khavodd khavounk ani tankam matso visov diunk, matso fuddem gheun gelolo. Itlea mhonnosor, Forsuleacho dotor thoimsor pavlo. Voizachi nodor ghoddianche gaddiecher geli. Gaddi asli, punn ghodde



nasle. Konn horvem sodhtalo taka bazlelem mell'lem. Voizan vegim–vegim Forsuk topaslo ani sanglem–"tannem ghodde khaleat dekun to duent zala."



FOREWORD

My Mother was an extremely warm, generous, and intelligent person, with a lot of gumption, and despite lacking a formal education, she ran her own successful business for several years. She had a difficult life, having lost her own Mother at the tender age of 3, her father remarried but passed away after 6 years. She had the misfortune of becoming a widow in her 30's with 3 young children, and yet she was the mainstay of a number of family members, and friends, whom she never failed to help, so much so that a cousin of mine always remarked to *me "Mhaka poilo dev, ani dusri mhoji antti.*"(In my life my aunt is second to God). Before she passed away, she was steadily diminishing in vitality, and wanted to give my husband and me her blessing days in advance of our 25th wedding anniversary, as though she had a premonition of her nearing end, and as it happened, she passed away a day after the anniversary. Despite all the hardships she never complained and never lost her sense of humour or her courage. Her keen intellect, her tremendous foresight, her generosity (and she was generous to a fault), her simplicity, her strength of character and her strong faith in The Lord, stood her in good stead throughout her life! She was a good narrator and recreated Goa for me so much so that despite the fact I never lived there and went only for vacations, I felt that I had known or met the characters in her anecdotes; hence the compelling need to share these proverbs and stories.



GOA - where the pace of life is, usually "Sucegado"- leisurely, peaceful, slow.

The Portuguese, as we know had conquered and ruled Goa for almost 451 years, till it finally came under Indian rule through military action on 19th December 1961.

Earlier, Goa was the bastion of the Portuguese eastern empire. The body of St. Francis Xavier, the patron saint of Goa, lies in the Bom Jesus Church in Old Goa in a casket, and is periodically exposed to the public for veneration..

The monasteries and Churches in Old Goa, have Corinthian facades and baroque interiors. Every village has its own Church, named after its own patron saint, eg., St Bartholomeu is the patron saint of Chorao, and St. Thomas is the patron saint of Aldona.. As a matter of fact, many children in any village, are usually named after the patron saint. Every village has a number of chapels, and these are scattered throughout the different "*Vadde*" or districts of the village. The chapel feasts, and the Church feasts are always celebrated with great pomp and splendour. When Goa was under the Portuguese rule, the local currency was "*Escudos*" and Portuguese heroes eg. Vasco de Gama, Luis de Camoes, etc., were the faces of the stamps.



Much before the Portuguese invaded and took over Goa, the local inhabitants had already in place a well-organised system of governance. There was an allowance called "*Jonos*" which the residents (*Ganvkars*) usually the head of the family, were given. This allowance was, a distribution of the proceeds of the income derived from the "*Communidade*" property, income from the cultivation, fishing, etc.

Each year, when we visited Goa, my Mother went to the "*Chavddi*" to collect the *Jonos,* (the village panchayat office, except it was not known by that name then!), she had , naturally, to say my Father's name. Unfortunately, he had 7 Christian names!(Wasn't that a mouthful?!") - Pedro, Jose, Luis, Antonio, Xavier, etc., - and as if that was not enough, they had to be recited in the correct order! Any other way was totally unacceptable to the *Escrivao* (Clerk) who kept the records. Quite often, Mother was flummoxed and embarrassed! She said that was why she had decided that all her children would be given one name each.

My parents were born in Goa, and moved to Bombay only after their marriage. My Father, having passed away when I was 5, most of my childhood memories are associated with my Mother, and the valuable lessons she imparted to us. She had such strong ties to Goa, and would always hanker after her visits to Goa, insisting that her health improved the



moment the ship docked in Goa, and she breathed the clean air!

She had a number of childhood friends and acquaintances, and always remembered to go armed with "goodies" for them.

Holidays in Goa were always fun times, with relatives, and neighbours constantly in and out of the house, helping to prepare all kinds of delicacies for us to carry back Sausages, *Balchao*, Pickles *(miskutt)*, Sweets, *Dodol*, etc. Remember these were not available commercially, and had to be prepared from scratch (starting with killing the pig etc.) We, as children always teased Mother about the size of our baggage!

Whenever Mother wanted to impart to us an important moral lesson, she always quoted proverbs, or related some relevant anecdote, all of which have the typical village flavour. I have endeavoured to reproduce some of them for you, and I hope I have done her some justice.



ANECDOTES

1. One particular year in Pomburpa, (a village in Bardez, Goa , incidentally also known for its natural springs), all the villagers succeeded in producing an excellent crop of chillies. Most women have a sort of kitchen garden, a patch of land , either behind their own cottage, or in the vicinity, where they grow vegetables to supplement their income, or for their own consumption. The Parish Priest realized that, as everyone had a good crop of the same commodity, his sister-in-law would not be able to procure a good price for her crop. He hit on (what he thought) was a brilliant idea. When he preached the sermon the following Sunday, he warned everyone that there was a terrible disease going around, and it was all being carried and spread by the chillies. So, he instructed them, that after Mass , when they returned home, they should all throw away the chillies, and destroy them by trampling them underfoot. As soon as Mass was over, therefore, he did not even linger to have his breakfast, but dashed off as fast as he could, to his brother's house, to caution his sister-in-law, and perhaps to congratulate her and himself! He told her "Now, your chillies will fetch a fantastic price, you watch!" But, to his utter consternation, she had also followed his instructions , and destroyed the chillies. So he admonished her by saying "When the Priest preaches a sermon, it is meant for others, and not for his sister-in-law.



2. Rosarinha and Antonio had been married for over 15 years. Antonio was working in the Merchant Navy as a cook, and was doing reasonably for himself. Rosarinha and the family lived in Assagao in Goa. They had 5 children, all girls. Like most Indians, Goans too have a terrible male child fixation. So, it was a burning desire to produce a boy! Each time Rosarinha announced that she was pregnant, prayers were offered, novenas and vows were made, asking God for a male child. So, when Rosarinha found she was pregnant again, they had decided that this, the sixth child would be the last, regardless of the sex. Unfortunately, this time too it turned out to be a girl. They were, of course, dejected, to say the least. But what could be done? So, the couple decided, that when the child was a year old, they would attach a wax penis onto her. All was well for a couple of years. Then as the child grew up, and realized what had been done to her, each time she had restrictions placed on her, or was denied something, she resorted to blackmail her parents, saying "If you do not give me this or that, I will melt it *(koddoitam)*!"

3. *Alexa tandd re vollo, pai hanv bhurgo muga. Alexa jeunk ie re, pai, hanv zanntto muga!*

This refers to someone who has double standards, or someone who wants all the fun in life, without any responsibilities.



In Chorao, there was a boatman. Chorao is an island, and transport across the river is only possible by boat. (Earlier, it was by canoe, then by a slightly bigger boat, and now, of course, with progress, has come the ferry boat). The boatman's name was Ignacio and he had a son, an only child, called Alex. Alex had been thoroughly spoilt by his parents, and was quite lazy. He wanted to do nothing all day, neither study, nor work . When his aged Father called for his help to row the boat across, he would plead inability to do so as he was too young; but when he was called for his meals, he would claim to be an adult, and demand an adult's share of the fare.

4. *Vaddlelem naka, sanddlelem zai!* - No appreciation of another's kindness.

It is a custom in Goa, to invite a newly-wedded couple and the family for a special meal a few days after the wedding . So, Teresinha and Pedro Joao were invited by Teresinha's mother Joanita for lunch a week after the event. The "*Orno*" is usually an integral part of any festive meal. It is made with gram dal, rice, jaggery, and of course, the indispensable coconut milk. It is quite rich, and delicious, though to the uninitiated, it might appear to be an ordinary looking brown gruel. Pedro Joao, poor soul, had never



tasted "*orno*" before, so when dessert was served, he declined. Then, after the meal, came the traditional Goan siesta. After everyone had retired for a nap, Pedro Joao was lingering around unable to dose off. On the dining table was a saucer, which had inadvertently not been cleared off the table, and there happened to be a trace of "*orno*" spilled on it. He dipped his finger in it, and licked, Wow, it's yummy, he thought, What a fool I have been to refuse it! In the villages, most of the cooking is done in earthern pots, called "*Kunn'nim.*" And ask any Goan, and they will vouch for it that the food cooked in this way, is truly beyond compare. Not knowing where the bowls or the spoons were in this particular house, he headed straight for the kitchen, and had no other recourse, but to bend his head directly into the "*Kunn'nem*" and eat from it! Juanita heard sounds emerging from the kitchen, and presuming it was the stray cat come for her food, attacked it with a stick, thereby breaking the pot, and finding Pedro Joao's neck stuck with the rim of the pot!



5. *Sangnnim ek ani thounnim ek, mhatarechea ghorak na mallo!*

In reality, the situation is exactly the antipodes of what one claims. In many of the village homes in Goa, quite often there is a solitary senior citizen occupying the home. So, occasionally to relieve the monotony, and partly to psyche himself or herself up, as also for the benefit of any would-be prowler lingering around and listening, the person gets in the habit of conversing with himself or herself, or a pet, eg., a cat or a dog. In one such home, Assumpsanv was talking aloud to herself, and inadvertently mentioned the valuables stored up in the attic. A neighbour's son, Jaki, whowas an idler and a bit of a vagabond, happened to overhear this information, and he was tempted to burgle this house. Most Goan homes have tiled roofs. So, one particular moonless night, Jaki climbed to the roof of the house, and removed a few tiles to let himself in, thinking of the booty awaiting him on the attic, but instead found himself landing with a loud thud on the bare floor. Hence the saying *"Sangnnim ek ani thounnim ek, mhatarechea ghorak na mallo!"*



6. *Dolle add, sonvsar padd* - When the cat is away, the mice are at play.

Bostianv had returned home to Goa on leave after a long ten-month voyage aboard the P.&O. ship “Strathnaver”. He was looking forward to spending some quality time with his recently wedded wife, Anna, and also with his Mother.

But the Mother was very possessive, and tried her best to disrupt their privacy. At last, his holiday was coming to an end, and he would soon have to return to Bombay to resume his job, which meant another long voyage. The Mother insisted on accompanying him to Panjim to see him off, and poor Anna was left at home to hold the fort, as it were! Bostianv was at his wits’ end, and so half way to the ferry, he resorted to a clever ruse, and told his Mother that he had forgotten his keys at home. He left her at the ferry, promising to return immediately with the missing keys. And nine months later, there was the splendid news that his wife had delivered a baby boy.

7. *Chorachi Mai vhoddlean roddta* - Equivalent: A guilty conscience pricks the mind. *Razachea pattlean taka mhonntat"Pottacho".*



(In Goa, a peculiar basket woven with dried palm leaves, is used for winnowing rice from the husk. It is quite large, around a foot wide, at its widest end, and is called a *"sup.")*

There once lived a king, who had unusually large ears, and they were folded up and tucked under his turban. The barber who trimmed his hair, and shaved his beard regularly, had been sworn to secrecy, not to reveal this to anyone on pain of death. Each time the barber visited him, he could not contain his shock and amazement at this sight. Imagine a king with ears bigger than an elephant's! He longed to find relief by talking about this to someone, anyone, - but could not, on pain of death or banishment.

He felt a desperate need to unburden himself, and on his way home would sit under the peepul tree, and chant softly to the tree"The king's ears are as large as a *sup*, the king's ears are as large as a *sup"*

Many years later, when the king and the barber had both passed away, the villagers swore that when they passed by the peepul tree, they could hear the chant "The king's ears are as big as a *sup*, the king's ears are as big as a *sup*".



All over the world, the in-laws, or the son-in-law are the butt-end of jokes; no less so in Goa! I can recall number of jokes and anecdotes recounted to m e by my Mother, and which are connected with this theme.

8. 10 polle ani 20 chollcholle - Appearances can be deceptive.

There is a kind of bread made with rice, toddy, coconut, and a little salt and sugar. It is called "*Polle*". Jaquina, who lived in Divar, invited her son-in-law Antonio Paulo, (who had come to Goa for a holiday) for a meal. She made polle for him to have along with xacuti, sorpotel, and pulao. Antonio Paulo had not had polle for a long time, and was looking forward to the meal.. Polle are best eaten piping hot, like chapattis, and so, are usually made just before the meal. Antonio Paulo was served beer by Jaquina, and then she started the preparation of the polle. Antonio Paulo was guzzling his beer, and at the same time, counting the polle, she was preparing. When the meal was served, he helped himself to 10 polle, thinking he had been quite considerate, leaving 10 for the other guests. Polle are a peculiar type of bread which, like pancakes, one has to flip over, in order to cook on both sides; only, in this case, because of the little oil in the pan, it makes a sort of hissing sound "*choum*". So, really Antonio Paulo had, in fact counted 20 hissing sounds

and imagined there were 20 polle , when actually there were only 10. So, inadvertently, he hed finished them all, and left none for the other guests!

9. When the Goans first came to Bombay in search of work or business, they founded an ingenious system of helping each other. They established, what is known as *"Kuddam"* or *"Clubs"*. Each village has at least one or more of these cudds. It was, and yet is, an autonomous institution, and generally managed very efficiently, where one pays a nominal rent, becomes a life member, and always has a home to come to. Many of the members work in Bombay, while some work off shore on board ships. Here, one can store one's luggage (within limits), and board and lodge. The club usually employs a cook, or alternatively the inmates take turns at cooking and cleaning, and one can enjoy a home-cooked wholesome meal (if that isn't unique, what is?) For a pittance, one can have a roof over one's head and a wholesome meal. How many communities can boast of such facilities? There are also some *Kuddam* exclusively for women.

Something that always amuses one and at the same time, touches one, is the respectful way Goans usually address one's elders (sometimes barely a few months older!), by adding the prefix "*Mana*" or *"Irmao"*. It was, and perhaps



even is in some homes, considered discourteous not to do so.

If one sits on the balcao of one's home, most passersby whether a friend, or neighbour, or relative, will greet you *"Boslea Bai?"*— literally "Are you sitting?". It might sound silly or superfluous to the outsider, but it is an attempt at some conversation, and I guess, a way of reaching out, nonetheless! The next question , though, it is a more inquisitive query, *"Kitem randlam, vo nustem kitem mell'lam?"* (What did you cook today, or what fish did you buy). Something that is unique is the Goan way of saying 'Thank You' —— *Dev Borem Korum* which means 'May God Be Good ToYou'. And the response would be *Tuka-i Korum* which means 'And To You Too'. *Dev Boro Dis Dium* which means 'May God Grant You A Good Day.'

'Dev Bori Rat Dium' which means 'May God Grant You A Good Night' - What beautiful phrases !

10. *Dita tea mapan gheta.*

Golleantlem tutt'ta, ani unttient poddta.

Pain kelem pap, ani bhurgim ditat zap.

Equivalent: As you sow, so do you reap.



Caetano's mother-in-law Ana Maria invited him for a meal, when he visited her in Goa, after a long sea voyage. Caetano was a purser on a passenger liner.

As is the custom in Goa, a son-in-law is usually made much of, and if he is the mother-in-law's guest, she is expected to bring out the best food, the best crockery, and generally be at her most charming entertaining self.

Ana Maria, was, however, an extremely lazy mother-in-law, and had prepared only the usual fare of rice and curry, which to an average Goan, seems quite ordinary, since that is his staple fare.

So, she told Caetano "I would have prepared *san'nam*(a kind of special bread made with rice), which would have been from the same rice,, I would have prepared pulao for you, but it would have been from the same rice, I would have prepared patouyo for you, but it would have been from the same rice, I would have prepared kheer (a kind of dessert made from rice, coconut milk, etc.) for you, but yet again it would have been from the same rice, so instead, I am giving you the rice!.

Caetano was literally livid, as he had looked forward to a great meal. But, he saved his temper for another day.



On his next trip to Goa, once more Ana Maria, invited him for a meal. So, he went with a huge big gunnybag, and his mother-in-law was thrilled at the sight of the size of the gift bag.

When the dinner was over, he presented her with the bag, saying "I would have brought you a beautiful saree, but it would after all have been from this same cotton, I wanted to buy you a scarf from London, but it would have been from this same cotton, I thought of buying you some pretty handkerchieves, but they too would have been from this same cotton, so I thought the best idea would be to present you the cotton itself, and plenty of it! Don't you think that is a splendid idea"? The mother-in-law had been taught a lesson, after all she was beaten at her own game.

11. *Doriant asa maso, ani tachem mol korta to piso.*

Equivalent: Building castles in the air.

Miguel Antonio and Catharina had three very pretty daughters, well accomplished too, and all eligible for marriage. They were all that a would-be suitor, or mother-in-law would look for in a prospective bride. The only fly in the ointment, was that they had a terribly nasal intonation to their speech *(Fonim)*, as we say in Konkani. So, the parents



were at their wits' end , wondering how on earth to find suitable husbands for them.

Salvador had just returned to Goa on holiday from Dubai. He had plans to marry during this vacation. So, as is the custom, feelers were sent around that there was an eligible bachelor looking for a bride.

As soon as Miguel Antonio and Catharina got wind of this information through a relative, they went to his home with the proposal, hoping to have at least one of the pretty daughters suitably settled in marriage. Accordingly, Salvador was invited to their home for lunch, so he could meet with them. A fancy fare had been laid, the best cutlery brought out, and no efforts were spared to impress Salvador. The girls had been strictly cautioned by the parents not to speak at all, no matter what the provocation, but to keep smiling shyly all the time. This could be very well construed as modesty in a young lady, being coy in the presence of the suitor. The meal went off very well, but Salvador was very intrigued by the total silence, and wished to draw them out. He thought, what if they are deaf and dumb?.

At the end of the meal, he said "The sorpotel was excellent, I wonder who cooked it?" The eldest daughter, eager to show off, said "I made it, I made it" in her terribly offensive nasal accent.



The second daughter, not wanting to be outdone, said "Mother had warned you not to talk, isn't it?". Her voice was even more nasal than her sister's. The third daughter was so furious, that she lost all her restraint and shouted "I shall report you both to Mother, you watch!" Her voice was the most offensively nasal of the three. Salvador had discovered the reason for their silence. He thanked Miguel Antonio and Catharina profusely for the great meal, and sped away as fast as he could.

12. Jiv asot zalear, bhik magun khain!

Explaination: Willing to humiliate one's self to escape situation, and be alive or survive.

It is a custom in Goa, as also in most parts of India, to adorn a newly wedded bride with glass bangles, after the wedding— particularly red and green ones (in Konkani, it is called "*chuddo*"). She then usually wears these for at least a few months. There is a specific vendor for these bangles, known as "*VAR*"; he generally goes from village to village peddling his wares.

A newly wedded bride in Margao at the home of Shankar Sheth (his son had just been married) was accordingly being adorned with these special glass bangles, the day after the wedding.



In the olden days, the toilets were usually in an outhouse. The bride, being a newcomer in this residence, was somewhat shy and embarrassed to ask where the toilet was located, and she did not go to relieve herself in the morning.

Now, when the var came to fit her with the bangles, she was uncomfortable, and let out a vicious fart. To cover the embarrassment, she tried to engage the var in conversation, ans asked "*Var*-a , how many brothers do you have?" To which the var replied "I have six brothers, and if I survive this fart, I will be the seventh!.

13. Nicknames are a common feature of village life in Goa, particularly so in Ilhas. My grandfather's nickname was "*Patolleo*" (a sort of pancake made wrapped up in a local fragrant leaf, and then steamed), though why he was given that name our family never did find out! Perhaps he was too fond of them, or it could be he ate too many at one time. Howsoever it be !. My maternal uncle was called "Tipro", a kind of river fish. And the reason was also quite peculiar. He loved fishing, and usually returned with a good catch whenever he ventured out to do so. But, being quite superstitious, hated encountering anyone on his way fishing, as he thought it would bring him bad luck! He would go



through circuitous routes, and great lengths to avoid any contact with anyone on his way to the river.

So, if on his return home after fishing anyone asked him about his catch, the patent, standard reply, was "All I caught was a small "Tipro".

There was a family in the neighbouring village, with the undesirable nickname "*Bhannxirem*"(literally kitchen dish rag). Of course, they inwardly cringed everytime somebody uttered it. The question was, how to shed it, when one has been known by that name for so many generations.

So, one day *Pedro bhannxirem* being quite fed up of being called that, hit upon a brilliant idea. He invited all his village cronies to the local "Taverna", in the hope that he treat them to some booze, to persuade them to shed the name.

So, after they had soaked up to the gills, with whatever drinks they wished to, they returned home. Of course, their wives were furious about their being so intoxicated, and questioned them as to who had got them so sozzled. And prompt came the reply "*Pedro bhannxirem.*" Habits die hard, don't they?!



14. *Narlkarui roddta ani telkarui roddta.*

Bhattkars, are , now practically an extinct breed, but in the past, they owned vast amounts of land, which were either coconut or betelnut plantations, or land which cultivable for crops or were fruit orchards. The mundkars, were the actual labourers, who often lived there (sometimes on the land) and tilled the land.

During the Portuguese rule, the *bhattkar* usually received half of the produce of the field, at the end of the harvest. But, when Goa came under Indian rule, the share of the produce given to the landowner *(bhattkar)* was initially reduced to one-quarter, later to one-sixth, till finally most lands were taken over by the *munddkars* (the labourers), after the Government *proviso* of land to the tiller, when most bhattcars, either lost their lands, or entered into long litigations.

There was a wealthy bhattcar in Assonora, and to his only son's wedding, he invited his relatives, friends, colleagues, as also his mundkars, expecting that all would bring expensive gifts to the wedding.

The *munddkars*, each according to his humble means, took as gifts, part of the produce of the land; one took betel nuts, another took pineapples, and yet another took coconuts.



When the *bhattkar* saw the gifts, he was absolutely furious. He called one of his household servants, and asked the mundkar to lie down on the floor. He then asked the servant to bring a hammer, and shove the betelnuts up the mundkar's arse. The other *munddkars* were standing around watching scene, and laughing hilariously.

The *munddkar*, who was writhing on the floor, and moaning in severe pain, cautioned them "Don't laugh, think what it will feel like to have pineapples, or coconuts hammered into you!.

15. Bhat kanddlear, tandull zatat

Translation.—When you separate the grain from the husk, you get rice.

Paulina and her daughter-in-law Conceisanv, got on very amicably (unlike many daughters-in-law and mothers-in-law) much to the annoyance and jealousy of the neighbours. Jose Caetano and family. So, Jose Caetano's wife Jaquina could not endure the heartburn and longed for an opportunity to create a rift between them. One morning , when her husband and children had set off for work, she went across to Paulina's house, and taking her daughter-in-law Concecanv aside whispered something into her ear, smiling all the while.



As soon as Jaquina left, Paulina asked Conceicanv what she had been told. Conceicanv told her "it was nothing of importance, Mother, she only said "When you puond the husk, you get rice"

Paulina was quite stunned and disbelieving! She said " But this is plain common sense, everyone knows this, and why would she whisper such a silly thing into your ear? You must be keeping a secret from me. I cannot believe this." And no matter how much Conceisanv tried to convince that it was the truth, she refused to listen. And from that moment, suspicion crept in, and distrust grew between them. The beautiful relationship was irreparably damaged!

***16.** Tup khateleachem rup apxinch kollta.*

Equivalent: Actions speak louder than words.

Traditionally, sons-in-law are treated with great respect by the mother-in-law and the bride's family. So, when Jerome was going to visit his mother-in-law for the first time after the marriage, his own Mother cautioned him "remember

your position and prestige. Do not belittle yourself. Sit at a higher level than your in-laws, and speak sparingly and use weighty words. In Goa, many people sit on little low stools, called "*Bankinam*".



When Purificacanv asked Jerome to be seated, he headed straight for the attic, as that was the highest place in the house. Purificasanv was aghast, and asked him to come down; but he would not, and instead said "*Van* (meaning grinding-stone), spade, scythe," as his mother had advised him to use weighty words. The mother-in-law did not know what to make of all this bizarre behaviour and thought Jerome had indeed lost his mind.

17. Moddvollachem moddem bhair kaddtoch, lokak gomta tache thaim kitli girestkai asli ti!

Equivalent: Appearances can be deceptive.

The *dhobi* (the washerman or woman) is an institution in himself or herself, in India. In fact, in Bombay, one of the tourist attractions is, seeing the dhobi ghats, as they are called (the washing place for the clothes, and the manner in which they are washed and dried is quite unique).

The dhobi takes away dirty clothes from individuals , collecting them from house to house, and returning them a few days later washed and ironed—all for a nominal sum. Some dhobis take only washed clothes and render an ironing service. So, often he is saddled with quite a large number of clothes, till he returns them to their respective homes.



Hence has arisen this proverb, as technically, if he wore someone else's clothes and went around, nobody would be any wiser (though in reality, this probably never actually happens!), and everyone would imagine he is a rich man, with a large wardrobe - the facts would in reality belie the appearance.

18. A newly married daughter and the son-in-law were invited by the mother-in-law for dinner. At his own home, the son-in-law was used to having only one dish at any given meal.

This being a special occasion, and of course, as is the custom, the mother-in-law had prepared a veritable feast. She had prepared Sopa grossa, chicken cafrial, lagostas fritas, sanna and *arroz refugado.*

The son-in-law was quite overwhelmed at the sight of such a huge spread, and ate to his heart's content. When the arroz refugado *(pulao)* appeared, he could not contain his surprise, and literally jumped up, exclaiming, "*Xitu-i asa tor*"(meaning, goodness gracious, there's rice as well), in the presence of the other guests.

Many Goans, like a lot of Indians, are quite superstitious and wear, and make their children all kinds of amulets, to



ward off the evil eye. And, sometimes, when one is ill, and suspects it is due to another's evil eye, an older person is requested to cast it off by applying a few red chillies superficially, over the affected person's body, while saying a prayer all the while (what a mixture of religion and hocus-pocus!)

19. Peregrine had invited her son-in-law for the feast of the Immaculate Conception in Panjim. However, due to pressures of work, he was unable to go. So, of course, the mother-in-law was quite dejected. She however, willed herself to attend the concelebrated High Mass. But when the Preacher went on and on with the sermon, (as it seemed to her, forever,) something inside her snapped. She stood up and shouted aloud "Fr. Vicar, Fr. Vicar, stop your endless chattering. My son-in-law has not come for the feast, and it does not feel like a feast to me.

20. Joaquim, the male servant in *bhattkar* Antonio Joao's house was quite ill. He desperately longed to have chicken broth *(caldo).* So, he told his wife Mariaquinha to make it for him. Chicken, and particularly soup, is a bit of a luxury for an average villager, something one would normally indulge in on a feast day. Also, Mariaquinha was both parsimonious and lazy, and kept ignoring his request.



After a week or so, Joaquim's condition seriously deteriorated, Mariaquinha then hurried to the bazaar, to buy the chicken. By the time she prepared the broth, Joaquim, however, was too ill to have it. So, in his temper, he told her to shove it up his arse.

21. Jose Francisco was a well brought up young gentleman. He had been told by his Mother "when you visit anyone, be it a neighbour, or a friend, or a relative, if they offer you anything to eat or drink, it is impolite to accept straightaway; decline at least twice, saying "*Naka*," and again the second time around "*Naka*", and if is offered a third time, say "*Zai*"(i.e. No, thanks, no thanks, and then the third time Yes, thanks).

So, when Jose Francisco went to his aunt Teresinha's house, and she offered him Bibinca and Perado(two popular Goan delicacies), and being afraid he might miss the chance to enjoy them, he said in quick succession *"Naka, Naka, Zai.!"*

22. For any major festival, especially one celebrated with much pomp and pageantry, a Priest not attached to that particular Church, is invited to deliver the sermons — a Pregador. Some years ago, a special Pregador had been



invited to Chorao by the Sponsor (President) for the feast. You see, this always adds an extra flavour and prestige to the entire occasion.

For some unknown reason, he failed to show up. The Sponsor, the Parish Priest and the Sacristan, were besides themselves with disappontment — this was nothing short of a catastrophe!

The resourceful Sacristan, thought of an ingenious scheme to salvage the situation. So, he went to the Sacristy, robed himself with the festive vestments, and prepared to substitute himself for the Preacher. However, naturally, he was totally unprepared. So, he announced that the sermon would be unintelligible to all, but the extremely pious and the saintly. He started babbling the few Latin words that existed in his vocabulary, and a few imaginary Latin words he could on the spur of the moment, concoct (of course, none of the congregation could make head or tail of this!) But they sat in silence, thinking this was because they were not holy enough.

In one of the pews, sat an elderly lady. She had happily slept through the entire proceedings, and woke up completely startled at the end of the sermon. To hide her embarrassment, she loudly proclaimed " What a fantastic sermon that was!"



The rest of the congregation were astonished and full of awe, and decided that she must be the only saintly member of the congregation. So, they rushed to her, kneeling by her side, and tried to get snippets of her clothing to preserve as relics. And the old lady had no clue what on earth was going on !

23. Joaquim Xavier was going from Divar to Chorao to find a husband for his daughter Clothilda. He had to climb over a hill, and cross the river to get there. On the way up, he met a fox *(kolo)*. The fox asked him "Joaquim Xavier, where are you off to?" To which came the reply "I am going to find a groom for my daughter Clothilda" The fox then asked him "May I accompany you?" Joaquim Xavier thought Why not, at least I will have moral support. So, he agreed to let the fox join him.

At last, huffing and puffing, they reached the house they were looking for. The young man's Mother asked "Does your daughter know to cook?" He replied "Yes, she does". The fox added "She is an excellent cook". Then came the next question "Is she educated?" He replied in the affirmative. The fox added "She is highly educated" The Mother had her next query ready "Does she know to sew?". Joaquim Xavier said "Yes". The fox replied "She is an excellent seamstress". The next question to which the Father was subjected, was,



"Is she fair (the perennial question.) Joaquim Xavier said "Yes", for Clothilda was indeed good-looking; but, added he "she has a miniscule mole on her nose" The fox added "She has a huge mole on her nose". The would-be mother-in-law was horrified, and the proposal fell flat, thanks to the crafty exaggeration of the fox.

24. The feast of the Child Jesus on 1st. January, is always caelebrated with much pomp in Chorao.

One particular year, the Sponsor celebrating the feast, was Salu D'Souza. After the feast Mass was over, as usual the Blassed Sacrament was exposed for benediction. So, the priest commenced the hymn "*O Salutaris hostia*". Pedro Fernandes, one of the "*ganvkar*" (the original landowners" was in the congregations, and was quite awed by all this singing. He was quite envious of the fact that Salu's name was sung by the priest.

The following year, Pedro volunteered to become the sponsor, and so, was quite livid when again at the Adoration, Father said "O Salutaris hostia", as he thought his name should have been rightfully been said, he was the sponsor this year, and not Salu!



25. Francis was down in bed with a high fever and a bad bout of diarrhoea. So, his wife, Perpetua, summoned the village Doctor. The village Doctor, being the only authority on medical (and most other) matters, commands a great deal of respect. He came, examined Francis, and gave him his usual packets of powders, claiming he would be as right as rain in a day or two. After a lapse of 2 days, however, Francis did not feel any better. So, the Doctor was again sent for. He rechecked him and changed the medicines. A day later, in fact, Francis' condition was worse than before.

The Doctor had to be summoned again. While examining the patient, the observant Doctor, saw a few chick pea (channa or gram) peels on the floor near the bed. Ah, he said, "this is the culprit." He told the wife the cause of his illness is the channa he ate". Actually, the poor guy had not eaten any channa, his child had. But, can anyone argue with a demi-god figure?

So, the Doctor prescribed some other medication, and left.

The very next day, however, Francis' condition deteriorated even further, and the Doctor was sent for yet again.

In the meantime, Francis' sister had come to visit from afar. So she had arrived in a rented horse drawn carriage (a



Victoria as it is called in India). The driver of the carriage, having driven a long distance, wanted to rest and feed the horse before proceeding on the return journey.

The observant Doctor, on his arrival at the home, noticed the carriage. He proceeded to examine Francis, and could yet not decipher the cause or cure of the patient's malady. So having seen the carriage minus the horse, he ingeniously exclaimed "Francis has eaten the horse, and that is the reason he is ill."

26. The Goan *"Theatro"* is an extremely interesting feature of Goan village life, and has found a warm place in the hearts of Goans in Bombay too. Earlier, there were regular performances of *"Theatro"* staged at Bhangwaddi at Dhobitalao, and they had a "house-full" response. The men usually dress as women. And, apart from the main play, the interludes and songs carry meaningful messages, imparting moral lessons on the problems of everyday life in society, economics, and politics.

About 40 to 50 years ago, there were dramatic groups presenting *"Khell"* in Bombay, and moving from house to house.



Goans, by and large, are a fun-loving and "*socegado*" people. So, any occasion is a time to celebrate, be it a new-born being christened, or a First Holy Communion, a wedding, or to a certain extent (in the sense that the near and dear ones, are expected to wine and dine afterwards), even a funeral.

Having never lived in Goa, and only visited it for holidays, there were very few opportunities to attend a wedding there. Invitations and celebrations are a sensitive issue, in the sense that protocol cannot be ignored. But, I distinctly remember a cousin's wedding, the dining and the dancing that went on till the wee hours of the morning; and then the "*portonnem*" or reception. There are usually 2 big receptions, one hosted by the groom, and the other by the bride's family, sometimes in another village—which is even more fun! The community spirit is something to be admired. As there are no hotels in the villages, the relatives, neighbours, and friends chip in to house and feed the guests. Isn't that wonderful? I remember how we sang all the way to the next village for this cousin's wedding *portonnem*, arriving after crossing the river, and we were accommodated in different homes.

The preparations for the wedding, are unforgettable, including the *"Ros"* ceremony.



A little coconut milk, and haldi are applied to the bride and the groom, in their respective homes (a token, really), while friends, relations, and neighbours sing "mandos" (folk songs) all the while.

It is a tradition to send sweets "vojem" from the bride's family to the groom's, and these are usually distributed around in the village after the wedding. They are, usually, *"bol"*, *"doce"*, and bananas.

Mandos immortalized hope, promise, seduction, and betrayal. The lyrical love songs such as "*Doriachea lharari, chondrimachea uzvaddari, hea tujea kens-ache fantieri jurar zatam tujeach re mukhari*"— On the waves of the sea, by the moonlight above, and on your hair braid, I pledge my love for you. There are other songs in total contrast of mood, such as *"Adeus korcho vellu pavlo"*, a farewell song. The dulpods are a different type of folk song, contrasting in rhythm and mood, and they mostly reflect village life eg., *"te bainchem udoku, cheddum kaddta godd-godditu, ani alotu-dholotu ieta go cheddum nanv Morgoritu*" That young lady is drawing the water so quickly, and she is carrying it, swaying her hips all the while, and her name is Margaret.



27. Fest korta ganv ani pirjentichem nanv.

Translation: Someone does all the work and somebody else takes all the credit.

The Feast (*Fest*) is a very busy and exciting event in any village. The chapels in the different wards (*Vadde)* have their own feasts, but the church usually celebrated at least one big feast in the year that of the patron's saint.

A President or Sponsor has to be found for the church feast. This honorable and (expensive!) duty is usually offered to any volunteer and is considered a privilege. It is sometimes done as a fulfillment of a vow made. It involves a lot of responsibility, planning, preparation and expense. For the main festival, it is one long celebration starting with the installation of the *(Maddi)* which is a kind of pole installed with the emblem of the saint whose feast is being celebrated. Then there are the nine days of the novenas and 'salve' and the 9th day is the Vespers culminating the next day with the feast. The *'Confrarias'* with their coloured robes (the brotherhood) along with the priest and the people go in a solemn procession.

Usually a '*Pregador'* or Preacher from outside the village is brought in (at quite a considerable expense) for the novenas, the salve's and the feast. Each morning during the novenas 'The Alvarado' is sounded early in the morning (practically at dawn.)



It is usually a live band playing some festive music. For the Vespers and the Feast there are special fireworks. Throughout the novenas, the construction of stalls for the fair goes on and on the Vesper's day and on the feast day one can buy most of one's daily requirements of pots and pans apart from the sweets. The band plays on for a couple of hours after the Vespers and the Feast mass. The entire population of able bodied villagers will assemble in their Sunday best, sometimes having walked a long distance, some climbing over a hill (as in the case of Chorao).

The feast mass is of course a high mass with choral singing and extra long sermon and after a visit to the fair everyone returns home for a festive meal of *san'nam,* sorpotel, xacuti, pulao, *orno.*

San'nam – A kind of bread prepared with rice, coconut, toddy and steamed in a big copper vessel called a '*COMPRO'.*

Sorpotel – A kind of pork dish with spices.

Xakuti – A spicy chicken and coconut dish.

Orno – A sweet dish made with rice, channa dal, coconut milk and jaggery.

Sometimes there is a konkani play or *'Theatro'* or children's sports in the evening on the village ground.















MHONN'NNEO *(PROVERBS)*

1. ***Ailo mai, gelo mai, ganddint gelo nhoi ga pai?***

Translation — This refers to a father who each year promised his daughter he would get her married in May. This is about making empty promises, and not bothering to fulfill them.

2. ***Ailam hatant, lav-ia pottak***

This refers to someone who is totally improvident.

3. ***Aixilim pois vochat, ani poixilim lagim ieiat.***

Translation: Ignoring one's near and dear ones and fussing over others.

In other words, :Charity begins at home.

4. ***Ajeak xikoitalo natu.***

Translation: Someone younger or immature advising an older and wiser person.

The child is Father of the Man.



5. ***Akh'kho dis bhonvtali nagddi, ani ratchi ghaltali mandri.***

Translation or interpretation: Someone who is utterly hypocritical and pretends to be virtuous.

6. ***Amche dant lagpache na.***

Translation: This is beyond our means.

7. ***Alexa, tandd re vollo, pai hanv bhurgo muga, Alexa jeunk ie re, pai, hanv zanntto muga!***

Someone who wants to have fun and easy life without any responsibility or work, and changes facts or principle to suit himself.

8. ***Anddleanchim gorvam Dev rakhta.***

Literal translation: God protects the blind shepherd's sheep.—in cther words, He helps the destitute or helpless.

9. ***Annank poddlem annanchem, ani ximreak poddlam naka-kanachem.***



Translation: Each one is engrossed with only his own peculiar problems.

10. ***Apunn apnnak ani Dev somestank.***

Equivalent : Each one for himself and God for all.

11. ***Apunn morunk zai, ani apunn sorgar vochunk zai.***

Equivalent: Everybody wants to go to Heaven, but nobody wants to die.

12. ***Baianger sobta, punn aianger sobona.***

Translation: You should behave according to your social status.

13. ***Bara Brestar, ani Tera Sukrar.***

Equivalent: Everything is at sixes and sevens.

14. ***Bhat kanddlear tandull zatat.***

Translation:When you pound the husk, you have rice, or in other words, Something that is common knowledge, or commonsensical.



15. ***Bhikareachea uxea ponda polli asli dekun taka nhid poddonasli.***

Translation: When one is anxiously awaiting something or someone.

Equivalent: A watched kettle never boils.

16. ***Bhoiteangelo soiro.***

Translation: Uninvited guest or gate crasher.

17. ***Bhikareak bhikareachi nosai.***

Translation: Jealousy of others in the same trade or profession.

18. ***Bhikareache kott'ttent kanvllo aglo.***

Translation: Adversity compounded by bad luck.

19. ***Bhottak zai zalear omas, na zalear punov.***

Translation: Literally playing devil's advocate and changing facts or principles according to suit one's own convenience.



20. ***Bhixeannem polleun paim soddunk zai.***

Equivalent: Cut your coat according to your cloth.

21. ***Bott dilear hat gheta.***

Translation: Taking advantage of one's kindness.

22. ***Chamddi suttot punn domddi suttpak na (domddi*** **is the equivalent of a penny)**

Translation: This is said of someone who is extremely stingy.

23. ***Char anneanchi (Indian currency equivalent to a quarter rupee)*** **kombi, ani atth anneancho** ***(Indian currency equivalent of half a rupee.)*** **masalo.**

Translation: Total lack of sense of proportion.

24. ***Chintlelim kamam zalolim zalear, melolim ghora ietelim aslim.***

Equivalent: If wishes were horses, beggars would ride.



25. ***Chint'ta para ietelim ghora, na vochona xezarea.***

Equivalent: Curses are like chickens, they come home to roost.

26. ***Chodd mest, bura fest.***

Equivalent: Too many cooks spoil the broth.

27. ***Chorachi mai vhoddlean roddta.***

Equivalent: A guilty conscience pricks the mind.

28. ***Chorak dubhav chan'neacho.***

Translation: The thief is worried about the moonlight on the day he plans a burglary.

29. ***Dantui mhoje ani vonttui mhoje.***

Translation: This refers to someone who is protective of the reputation of any family member or friend.



30. ***Dant asle tedna chonnem nasle, ani chonnem asa tedna dant na.***

Translation: When one longs for an opportunity, and it does not arise; and when it does, one cannot avail of it.

31. ***Dekhlem moddem, ailem roddnnem.***

Translation: Hypocritical behaviour.

32. ***Despez korun, respeito na.***

Translation: One's efforts not appreciated by others.

33. ***10 polle ani 20 chollcholle.***

Equivalent: Appearances can be deceptive.

34. ***Dita tea mapan gheta.***

Equivalent: As you sow, so do you reap.

35. ***Dolle add, sonvsar padd.***

Equivalent: When the cat is away, the mice are at play.



36. ***Dolleamnim tel ghalun vatt polletam.***

Translation: Anxiously awaiting the arrival of someone or something.

37. ***Don bonkamnim cholta.***

Translation: This is said of someone who has double standards.

38. ***Don hatamnim tallieo pett'ttat, eka hatan nhoi.***

Equivalent : One good deed deserves another.

39. ***Don tonddanchem malundd***

Translation: This is said of someone who discriminates, or has double standards. Mallun is a kind of snake which appears to have two heads or mouths, hence, this reference to the person with double standards.

40. ***Doriant asa maso, ani tachem mol korta to piso***

Equivalent: Building castles in the air.



41. ***Doriant soddleant tarvam.***

Translation: This is said of someone who takes chances or gambles.

42. ***Dusreachea dolleantlem kuskutt dista, punn apleachea dolleantli musolli disona.***

Equivalent: You can see the speck in another's eye, but cannot see the beam in your own.

43. ***Dukhoinastana kantto kaddta.***

Translation: This would be said of someone who is crafty.

44. ***Dukor marunkui vhelear roddta, ani posunkui vhelear roddta.***

Translation: Someone who is always complaining no matter what the situation.

45. ***Dukrak festak nhesoun vhelolo, taka vatter rebodd dislem, ani to tantuntuch nhidlo.***

Equivalent: Casting pearls before swine.



46. ***Ek pavtt chor, to sodanch chor.***

Equivalent: Once a thief, always a thief.

47. ***Ek dis Maimcho ani ek dis suniecho.***

Equivalent: Every dog has his day.

48. Eka vellak nasleleak gorv chodd.

Translation: Poverty and humility do not always go hand-in-hand. Sometimes the poorest are the most arrogant.

49. Fator ghalun thav polleta.

Translation: To fish for information.

50. ***Fazendachea khustar kolvontam nachtat.***

Translation: Reaping benefits at another's expense, and quite often without that person's knowledge.

51. ***Fest korta ganv ani Pirjentichem nanv.***

Translation: Somebody does all the work, and someone else takes the credit.



52. ***Fuddlem roth, toxem fattlem roth.***

Translation: One should set a good example to those younger than one.

53. ***Ganv ttokak mell'llo dex ttok.***

Translation: A thug or conman who encounters someone who is a bigger crook than him.

54. ***Ghorcho bedi ani bhailo chor.***

Translation: A traitor in one's own home, and who is an accomplice in crime.

55. ***Golleantlem tutt'ta ani unttient poddta.***

Translation: You reap what you sow.

56. ***Hanv chor, zalear, mhoje bailecho bhavui chor.***

Translation: This is said when one judges others unfairly.

57. ***Hanv hanstam desak, ani des hansta mhojea bhesak.***



Translation: I am ridiculing the nation, but I myself am the laughing stock of everyone around.

58. ***Hatachim panchui bottam eksarkim nhoi.***

Translation: Every individual is different.

59. Hatant poddlo sonso, taka koso soddun diuncho?

Translation: It is difficult to give up something acquired through sheer luck.

60. Hãtantlea kanknnank arso naka.

Translation: Introspection and honesty can reveal to you your weaknesses; you do not need others to point these our to you.

61. Igroz lagim taka Sontesanv kednach mellona.

Equivalent: Do not put off for tomorrow what you can do today.

62. ***Insache bailek jin'sanchim kapddam.***

Equivalent: Variety is the spice of life.



63. ***Jevlear tupaxim, na zalear upaxim.***

Translation: Someone who always wants all or nothing, and is unwilling to compromise.

64. ***Jiv asot zalear bhik magun khain.***

Translation: Willing to humilate one's self to save one's life.

65. ***Kam' zalem, ani voiz melo.***

Translation: This refers to people who use you, and then dispense with you; in other words, time-servers.

66. ***Kama purto Rama-Rama.***

Translation: Same meaning as No. 65.

67. ***Kan khaupachem bhangar.***

Translation: Someone or something that is only of nuisance value.

68. ***Khankent asa cheddo ani sodhta soglo vaddo.***

Translation: This describes someone who is totally absent-minded.(literally carrying the baby in one's arms, and at the same time searching for it.



69. ***Khampreak sanglelem Mhapxeam vochun ieunk zai mhonn; khampri Mhapxeam vochun ailo.***

Translation: Fruitless efforts without sense of purpose or direction.

70. ***Khata tea panar agta.***

Translation: This refers to someone who is utterly ungrateful.

71. ***Khoim gel'lo, khoim na; ani kitem haddlem, kainch na.***

Translation: This has the same meaning as No. 68.

72. ***Kodd'dan ponnos.***

Translation: This refers to something that is ambiguous, or someone who is confused.

73. ***Kombie von tantem mharog poddlem.***

Translation: No sense of proportion(literally the egg worked out more expensive than the chicken.)



74. ***Konn jitem sodhtalo, taka bazlelem meulem.***

Translation: Benefitting much more than one expects to.

75. ***Konn padlo? Fottekar padlo.***

Translation: Making an innocent person a scapegoat for another's misdeeds.

76. ***Konn mhaka poxit , zalear hanv sunneak postolom.***

Translation: Entertaining others at the cost of someone else.

77. ***Konnachem khadd vaddlelem, ani taka sogle veta title-i mhale distale.***

Translation: This refers to someone who is obsessed with a problem , and looks for easy, but unrealistic answers.

78. ***Konnem dekhonk naslelem bhembrem, tannem dekhlem kallum; ani tannem chintlem khuinche kailint ghalum?***

Translation: Someone who loses his propriety, or his sense of balance when he suddenly acquires wealth.



79. ***Konnui kitem-i korum; mharachi bail chamarak gheun vochum.***

Equivalent: Mind your own business.

80. ***Korta tea mapan, gheta.***

Equivalent: As you sow, so do you reap.

81. ***Kumar-kumpar ghara kodde, nhoi vhoddea kodde.***

Translation: This is a discouragement of nepotism.

82. ***Lakhache bara hozar.***

(Literally reducing a lakh to 12 thousand)

Translation: Someone who is careless and ruins or loses everything.

83. ***Loz nasleleak ghal'lo khoddo, to nachtalo mhonn ho mhozo ghoddo.***

Translation: To someone with no self respect, nothing matters.



84. ***Maimxim nhidtalo, ani sokallim utthon paik salam kortalo.***

Translation: This describes someone who is insincere and hypocritical.

85. ***Mel'le mhoxik bara xer dud.***

Translation: The grass is always greener on the other side.

86. ***Mezavelem kellem kaddun sagvad zoddta.***

Translation: Gifting away someone else's possessions, and pretending it belongs to him or her.

87. ***Mixeank tup laun bhonvtalo.***

Translation: This describes someone who is a big show-off.

88. ***Mhatari meli, ani suniek zalem cheddum.***

Translation: When one has just solved one problem suddenly another one makes an appearance.



89. ***Mhojea ghansak bara onngam, hem go randdgea konnak pavta?***

Translation: *Onngam* are a type of very small fish. So, this proverb applies to someone who entertains guests in a very stingy manner.

90. ***Mhojea kanank vaingim bandhta.***

Translation: This applies to someone who is trying dupe another.

91. ***Moddlelea khursak respet na.***

Translation: Literal - Nobody respects a broken Cross; in other words, a helpless person does not command respect.

92. ***Moddvoll-achem moddem bhair kaddtoch, gomta tache thaim kitli girestkai asa ti.***

Equivalent: Appearances can be deceptive.

93. ***Mog aslear hun vodde ghanttar pavtat.***

Translation: With love and determination, the impossible can be made possible.



94. ***Mhoxingachea nanvan, panvelik udok mellta.***

Translation: Benefitting at the cost of someone else.

95. ***Mov melltta thoim khonddta.***

Translation: Taking advantage of another's kindness.

96. ***Mui zaun sakor khaunk zai.***

Translation: Humility and selflessness pay rich rewards.

97.***Muskam bostelim mhonn, bhair kaddi naslo.***

Translation: Neglect of important and necessary matters, on account of foolish fears and suspicions.

98. ***Nachunk nokllo zalear angonn vankddem.***

Equivalent: A bad carpenter quarrels with his tools.

99. ***Nalkarui roddta, ani telkarui roddta.***

Translation: The rich and the poor alike, claiming to be poor.



100. ***Nhidun san'nam mezta.***

Translation: Expecting results without putting in any efforts.

101. ***Novem-novem angar sobem.***

Equivalent : New brooms sweep well.

102. ***Omtea kollxear, udok.***

Equivalent : Pouring water on a duck's back.

103 .***Pad marlele pavtti, bonk dhuvunk gelear, baim kabar- zateli.***

Translation: Do not make an issue out of every trivial difference of opinion, or split hairs over every issue.

104. ***Padr Vigar bhonvta, ani igroz ponvta.***

Equivalent: Nero is fiddling while Rome is burning.

105. ***Padr Vigar sermanv sangta to uniek nhoi, punn lokak.***

Equivalent: Practise what you preach.



106. ***Pain kelem pap, ani bhurgim ditat zap.***

Translation: The sins of the Father are visited upon the children (this was a belief in the Old Testament).

107. ***Pott bhortoch, gore ambott.***

Translation: No appreciation of anything superfluous.

108. ***Pott marun zot kelelem, tem vag khaun gelo.***

Translation: This describes someone who is inordinately parsimonious.

109. ***Raza-chea fattlean taka mhonntat "Pottacho."***

Translation: This refers to people who gossip and malign you in your absence.

110. ***Reddean randlem, ani vagan khelem.***

Translation: This refers to someone who does sloppy work.



111. ***Rosteavelo fator ieun tokler bosta.***

Translation. Sometimes an innocent person lands into trouble for no fault of his own.

112 Ruch asa, punn jirvonn na.

Translation: Something hankered after, but unaffordable or unavailable.

113. ***Sambar kabar zalo, punn pormoll vochunk na.***

Translation: This refers to someone who might have lost his wealth, but his prestige and his reputation are intact.

114. ***Sanddleleachem mon dha kodden.***

Translation: This refers to someone who has lost something, and is obsessed to the point of distraction, to find it.

115. ***Sangnnim ek ani thounnim ek, mhatareachea ghorak na mallo.***

Translation: Someone who exaggerates and thus distorts facts.



116. ***Sasumai dhuvechea mathear tel ghaltali omaxek ani punvek, ani suniechea mathear tel ghaltali divalleche-divallek.***

Translation: Double standards in the treatment meted out to the daughter and the daughter-in-law.

117. ***Sota fuddeant xanneponn cholona.***

Translation: When might is right, it is of no use to argue.

118. ***Sovaiechem khann pott fugem.***

Translation: What is acquired easily or cheaply, is usually not worth having.

119. ***Sumb hulpailear pasun tacho voll vochpachona.***

Translation: This refers to a stubborn and incorrigible person.

120. ***Sunneachi xempddi 12 vorsam nollient ghalun dovorleli, punn ti xekim vankddi ti vankddich.***

Translation: This has the same connotation as no.117.



121. ***Tarum bhorunk gel'lo to veginuch porto ailo, punn pott bhorunk gel'lo to porto ieunkuch na.***

Translation: (Literally) - The sailor who went out to trade, returned quite soon with a vessel full of merchandise; but the person who went to earn his livelihood(colloquially one would say fill his stomach for earning one's livelihood), never did return.

122. ***Te poder mele, ani te undde kobar zale.***

Translation: The good old days have vanished forever.

123. ***Tel tem tel, ani udok tem udok.***

Translation: It is not difficult to sift wheat from chaff.

124. ***Tenkddeamnim mhonv (honey) kaddunk zaina.***

Translation: There is no substitute for hard work.

125. ***Thoddeanchi hollod mhonnlear khopta, ani thoddeanchi follod mhonnlear-ui khopona.***

Equivalent: Some people have all the luck



126. ***Tup khateleachem rup apxinch kollta.***

Equivalent: Actions speak louder than words.

127. ***Undrachea ragan ghorak uzo lailo.***

Equivalent: Cutting off one's nose to spite the face.

128. ***Undrak kiteak lokhonnacho vavr?***

Translation: Do not undertake anything that is beyond your capacity, and which you cannot complete or fulfill.

129. ***Udok buddtelem punn tel kednach buddchem na.***

Equivalent: Truth will always prevail.

130. ***Vaddlelem naka, punn sanddlelem zai.***

Translation: No appreciation of another's kindness.

131. ***Vikti pidda.***

Translation: This refers to something or someone who invites trouble.



132. *Vokol gore khaina-khaina mhonn biknnamnim bhorlem van.*

Translation: Pretending not to want something, and then monopolizing it all.

133 .*Vonttamnim kellim khaumsor.*

Translation: This is a way of wishing someone a long life.

134. *Ol'lentui dhorona, ani supantui dhorona.*

Translation: This describes someone who is restless, or uncontrollable.

135. *Xennantlo kiddo sodanch xennantuch urona.*

Equivalent: Even the worm turns, in other words, with effort, one can rise to great heights from humble beginnings.

136. *Xikun, brut.*

Translation: Educated, but not cultured.



137. ***Xita fuddem mitth khaunchem nhoi.***

Equivalent: Don't count your chickens before they are hatched.

138. ***Il'loso por, maddar choddunk khor.***

Translation: One's capacity for work is sometimes beyond one's age or size or maturity.

139. ***Zal'leacho gunn melea bogor vochpacho na.***

Translation: It is difficult to change one's nature.

140. ***Zor roddta pejek.***

Translation: Every illness needs a suitable remedy.



EPILOGUE

Often, when one lives away from one's home town it is easy to forget one's roots; so also with Goans living away from Goa.

I was fortunate to have a mother late Claudina Joephina Heredia e Abreu, who tried her best not to let that happen, by sharing the traditions, the folk lore, the proverbs, and imbibing in us an appreciation of our heritage and our culture. I have in my own humble and limited way tried to share this with all other Goans all over the world, and crave your indulgence for any sins of omission or commission.




GOA
PERNEM
MAPUSA
BARDEZ
BICHOLIM
SATARI
TAMBDI SURLA
TEMPLE
OLD GOA
TISWADI
PANAJI
HARBOUR
PONDA
MORMUGAO
DABOLIM
AIR PORT
DUDH SAGAR
WATER FALL
MARGAO
SALCETE
SANGUEM
QUEPEM
CANACONA



JULIET ABREU E D'COSTA
IS MARRIED, LIVES IN BOMBAY,
AND TEACHES THE PIANO SINCE
SEVERAL YEARS, HAVING QUALIFIED
WITH A PERFORMERS DIPLOMA OF
THE TRINITY COLLEGE OF MUSIC.
SHE HAS A FLAIR FOR LANGUAGES,
AND IS FLUENT IN A FEW.
SHE HAS DONE HER POST - GRADUATE
STUDIES IN HISTORY, STANDING
FIRST AT THE B.A. AND M.A.
LEVELS.
THIS BOOK HAS BEEN WRITTEN
BY HER IN HER MOTHER'S MEMORY.